2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

usually considered members of his mother's clan. As a rule a woman belongs to the clan of her father although after marriage she lives and functions with her husband's clan.

ADOPTION

Widows (*ndawai*), orphans (*luve ni yalo*, literally child of the ghost), and illegitimate children (*luve ni sala*, literally child of the path) are transferred from one clan to another by means of the adoption (*lakovi*) ceremony, a form of affinal exchange.

A widow usually returns to her own people. When her husband dies, her brother or a ranking member of her clan presents a whale's tooth or other property, by means of the usual presentation ceremony, to the clan of her husband with the request that the woman be allowed to return to her clan. This is called *lakovi*. If the property is accepted the widow is free to return. She usually takes at least some of her children with her. These children must also be formally transferred from the clan of their father to that of their mother, by means of the adoption ceremony. If both of a child's parents die, his mother's clan may adopt the child. Frequently, however, the father's clan retains the boys. A child adopted into his mother's clan still belongs theoretically to his father's clan, although he functions with that of his mother, for the adoption ceremony does not affect a man's clan membership, which is fixed by the rule of descent. It marks the transfer of an individual from one clan to another, and the clan losing a member is compensated for its loss by gifts of property from the clan receiving a member.

ILLEGITIMATE CHILDREN

Children born out of wedlock are numerous in Lau. According to the natives, illegitimate children formerly had a definite status in the community and were not considered undesirable. They were usually reared in the clan of their mother under the guardianship of the maternal grandfather. Although theoretically they belonged to the clan of their father, they had to be formally adopted into it by means of the adoption ceremony in order to become active members. A child then enjoyed all the rights of full membership in his father's clan. He inherited a share in the clan lands, as did the legitimate sons, and exercised the rights of a *vasu* to his mother's people.

Since the coming of the missionaries, the attitude toward illegitimate children has changed. A child born out of wedlock is not allowed to be baptized in the mission church. He may be baptized, however, in the house where the mother lives. An unmarried, pregnant woman becomes the subject of village gossip, and members of the community who have been strongly influenced in their behavior patterns by the mission show their disapproval by ignoring the birth feast, to which the whole village is invited. An illegitimate child is still considered a member of his father's clan, but today he is not accepted to full membership in the clan and is not allowed to inherit clan land.